YOUTH

1970
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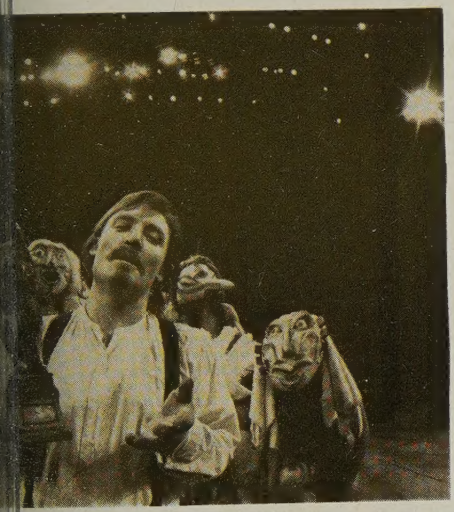


"indians"

YOKOOOY

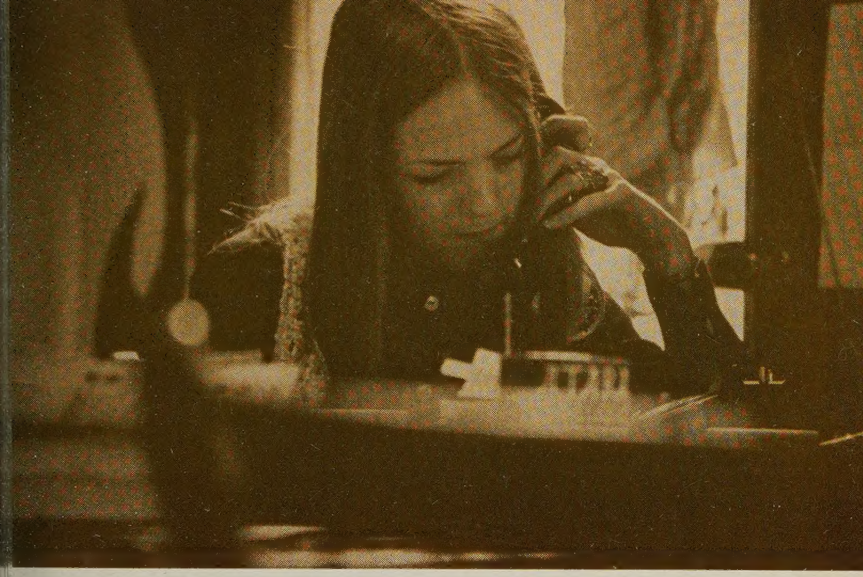
CARTOONS

PG. 45

atlanta's HIPPIEs & Barbara

PG. 2

Barbara walks along an Atlanta street, "jams" at the community center, and, on the phone, seeks homes and jobs for members of the long-hair community.



a far out chick..."

Barbara Burson is 19 years old is living three lives. She is a dent in Urban Affairs at Georgia te University in Atlanta. She is call 24 hours a day as an un- d volunteer at the Mid-town ance community center, a drop- center for Atlanta's long-hair munity. And she is a part of urbia, where she lives with her ents.

uch a situation seem impossible. Barbara explained, "I was ut to cop out after high school duation. I was not interested oing away to school, or in school od. Then mother introduced to Dr. Vernelle Fox who was lved with helping alcoholics

"I did not know what to expect. My stereotyped ideas from suburbia shouted, 'Watch out!' "

"Working in the long-hair community has helped me decide what I want to do with my life. I hope with a good education and experience, I will some day be able to help drug-dependent people. All people who take drugs are not junkies."

TEXT AND PHOTOS BY STEVE WALL

"I hate the word *hippie*. It is a label and all long-hairs have it stamped on them."

and junkies (drug addicts) in the Tenth Street area of Atlanta. Dr. Fox asked me to help her with the free clinic for the long-hairs which at that time was operating out of the 12th Gate Coffee house. Wow! Far out! It was cool that I would be involved in the long-hair community. I must confess that I did not know what to expect. My stereotyped ideas from suburbia shouted, 'Watch out!' "

So, Barbara went to work as a volunteer with Dr. Fox and began to be a part of the Tenth Street community. "It's cool, far out. The community is striving to help each one of its members have own life-style. That's import since it is very difficult to have individual life-style in subu Now I am more comfortable the kids in the long-hair commu who take people for what the than I am with kids from the urbs. Many suburban kids an bore; all they think about brand-name clothes, their fat bank accounts, drinking, and Surburban kids try to force o to drink, whereas in the long community the kids say, 'Coo those who refuse dope."

She continued, "I hate the 'hippie.' To me, it is a label, all long-hairs have it stampe them. It is impossible to des a long-hair. You just cannot eralize and have an accurate d tion, but one thing stands ou

Youth / Volume 21

Number 14

July, 1970

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YOUTH magazine is published for high school young people of the **United Church of Christ** and **The Episcopal Church**

An **Horizons** edition is published for young people of the **Church of the Brethren**

YOUTH is also recommended for use among young people of the **Anglican Church of Canada**

YOUTH magazine is published every other week throughout the year (except during July and August, when monthly) by the United Church Press. The *Horizons* Edition is distributed to Brethren youth by The General Board—Church of the Brethren.

Publication office: 1720 Chouteau Avenue, St. Louis, Mo. 63103. Second class postage paid at Philadelphia, Pa., and at additional mailing offices. Accepted for mailing at a special rate of postage, provided for in Section 1103, Act of October 3, 1917, authorized June 30, 1943.

Subscription rates: Single subscriptions, $3.00 a year. Group rates, three or more to one address, $2.40 each. Single copies, 25 cents each, double issues, 50 cents.

Subscription offices: *United Church of Christ:* Division of Publication, United Church Board for Homeland Ministries, 1505 Race St., Philadelphia, Pa. 19102 *Episcopal Church:* Circulation Department, YOUTH magazine, Room 310, 1505 Race St., Philadelphia, Pa. 19102. *Church of the Brethren:* The General Board, 1451 Dundee Ave., Elgin, Ill. 60120.

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/ appear to a straight (in-
dual conforming to the estab-
ed society) that all long-hairs
conforming within themselves,
that is not true. No one forces
ers to dress one way or another;
are accepted for what they are.
person is an individual, and his
vs are respected. They don't try
hide their feelings and emotions.
y are just freer people.

I think the reason that some
ple out in suburbia get the
ng ideas about long-hairs is
ause all that they know about
n is what they read in the news-
ers. And very seldom do long-
s get good publicity. You only
hear about them when they've been arrested for drugs or when they've gotten in some kind of trouble.

"In some ways kids in suburbia and kids in the hip community are very much alike. Just recently my little brother took some of his friends down to the community center. The kids that went with him were very surprised to see that the long-haired kids were in many respects just like any other kids. Of course, they're different in some ways, but it's really hard to say what these ways are. Both the kids in suburbia and the kids in the hip community have a lot in common. Both communities should listen to and try

hink that kids in suburbia and kids in the hip community are very
h alike. Both communities have a lot in common."

Home for Barbara is an Atlanta suburb where she lives with her mother, father, younger sister and brother, and the family dog.

to learn from each other. They've got the same problems in many respects. And suburban kids do identify with the long-hair youth. They sort of pattern their dress after them and pick up some of the hip language. And, in the hip community we have a lot of kids who sort of play the hip role. They're just playing games. Of course, usually these are the very young ones, 14 to 17, and these are the ones who get in the news."

Barbara went on to talk about the community center: "The Midtown Alliance community center is a center for everyone living in the Tenth Street area. It is a community project. At business meetings,

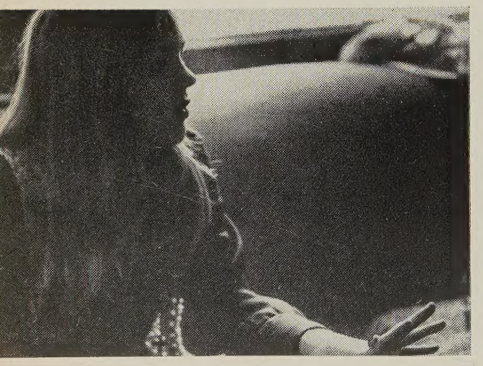
ypes of individuals are present: r people, hippies, straights, ge kids, and interested parties. en I started working for Dr. Fox center was only in the planning e. Then a year ago in Decem- we were able to secure a house. n then on out we have been ving very rapidly—in fact we outgrown our house because not only have the free clinic, have counseling, food service, aid, recreation—and other rams in the planning stage.

here is no direct funding from agency, but we accept dona- . In turn, doctors give their time to help those who need medical help. We serve two meals a day for anyone who is hungry. Those who have bread (money) pay 25¢ for the meal.

"My main responsibility now is taking minutes at the Mid-town Alliance community meetings. I also am helping another girl set up speaking engagements. We have been speaking at high schools on drug education. I think we have one of the best programs available. We also do speaking engagements about the community and about the center. All of our engagements are to help communication between the long-hair and the surburban communities."

e reason that problems which kids have tend to become so large at there aren't many places where they can get help."

"I'm allowed to be my own self and I'm accepted for what I am; in re
I accept others for what they
although I may not always agree with th



Why is Barbara doing what she's doing? She says, "I am comfortable with this community. I want to help the kids. Some of them are drop-outs, transits, or runaways. Some of the kids are 14 or 15 years old. A lot of their parents don't know where they are.

"I want to help, especially those on drugs. Working in the community has helped me decide what I want to do with my life—I hope that with a good education and experience I will some day be able to help drug-dependent people. All people who take drugs aren't junkies. To be a junkie means to be strung out on a habit-forming drug such as heroin. I feel this should be made very clear because a lot of parents find out their child has smoked marijuana one time and they say, 'Oh, my son is a junkie. What am I going to do?' isn't true. Organized society pill society. There are pills everything and some people t escape with them. Others es with alcohol. Long-hairs may to escape with drugs.

"If I can help, I will. I talk all of the kids. I do not know many I have helped. On one sion, after clearing everything my parents, I brought a kid with me. He had had a pro with drugs at one time, but I brought him home he was no drugs. He kept saying he was ing to leave town. I thought did that he would really be o it; that he should stay in Atl So, I took him home, hoping by the next day he might fee ferently. But, his staying over c help. The next morning he le

"It's very hard to know you have a problem you handle yourself. Even though come to the community center very large problems, most o staff members can better help kids than professionals (social ers or psychiatrists) can be most of the people on our have had the same problems drugs, with parents, with ru away, with school.

"A good listener is anyone

illing to listen and really be in-
sted in the person as a person.
Runaways, drop-outs, addicts
d up in the area near our com-
ity center because it's a very
norous community which at-
ts them. I don't feel I have the
t to judge whether or not it's
ng to run away or drop out or
to drugs. For myself, I don't
rove of it, but I don't have the
t to judge what is right for
ers. But this center can help
revent these things. They meet
ple who say, 'Look at me. This
vhat happened to me when I
d it. You'd be wiser not to try
Yet, the major decision is up to
person."

arbara explained that her reli-
n is a factor in her life-style.
said that it is something inward
very personal, "My care for
ers is part of my religion.

The Christian religion is a beau-
religion, but the American way
eligion is out of it. We Ameri-
s do not really live in the Chris-
religion. Most of us go to
rch for social or business rea-
s. We don't usually go for
yer. I believe the church is a
utiful place. I love the church,
I prefer to go to church when
n alone, because then I'm there
pray. Usually on Sundays half
people you find in church don't
t to be there. I feel the church
ld be a better place if the
s who didn't want to be there
didn't go. I don't think you
uld go because your neighbor

Barbara working at her desk in the center.

thinks it looks good, or it's good for business to be an attender.

"Long-hairs are very religious. There are those who don't believe in any God, but those who do believe in him wholeheartedly. They don't just do it because this is the 'in' thing to do or the socially acceptable thing to do. They do it because they love God. They aren't just interested in Christianity. Many of them have gone into Hinduism, Buddhism, and other Asian religions. The majority of suburban Americans preach prayer but many of the long-hairs live it."

"I'd like to see a center like ours in all cities—and in large cities, in
section of the city—maybe one for each high sch

In caring for the community, Barbara wants to see it grow. She wants communication and understanding to occur between the community and suburbia. She feels that each group should be able to live its own life-style.

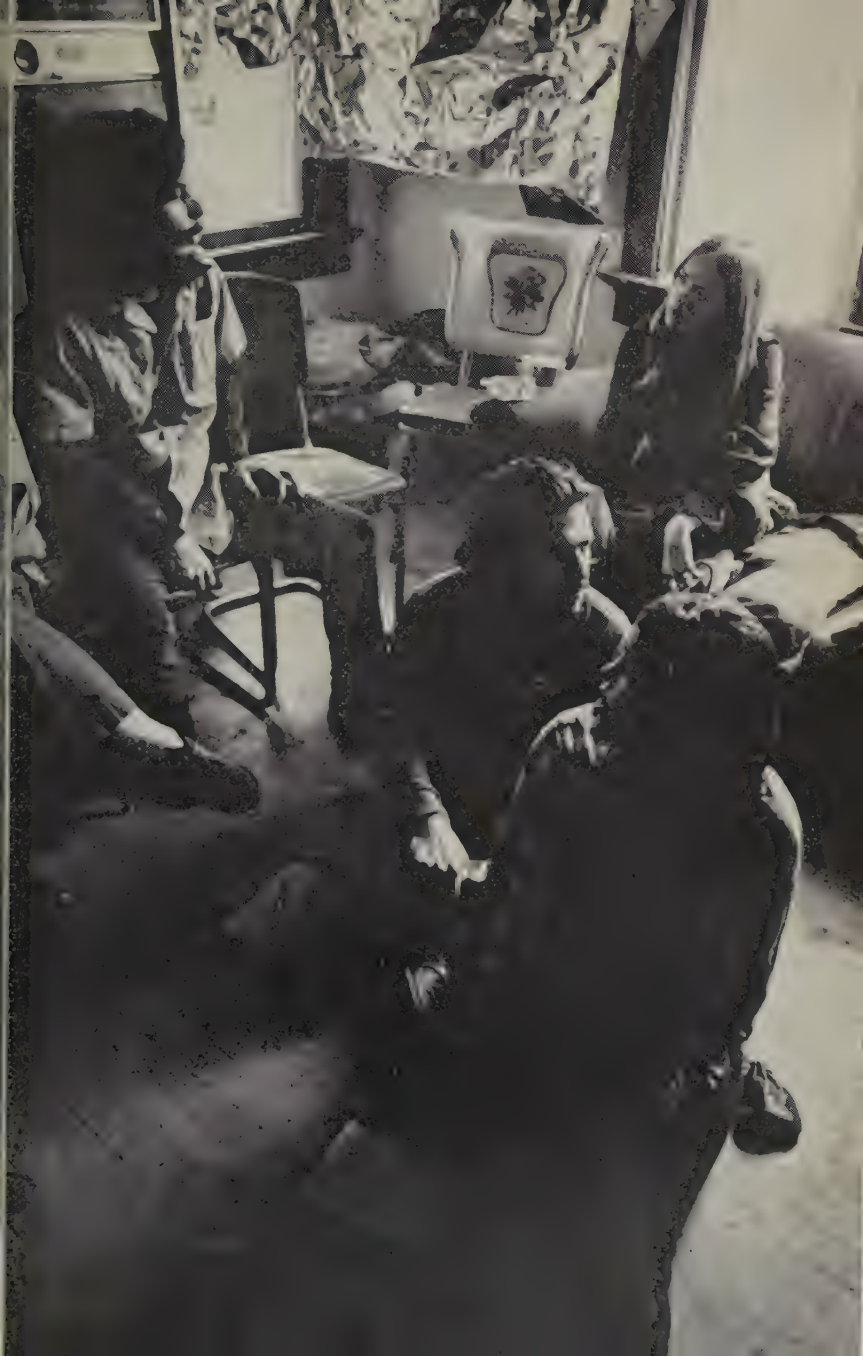
"It's hard to say what in society gives youth the biggest hangups. Youth today have so many pressures on them. In high school alone they're having to learn stuff that people didn't learn 'til college ten years ago. But then, down in our community I run across kids who have quit school because it was too easy for them. It bored them.

"There is a communications gap between parent and child. I think this could be prevented if both the parent and the child were willing to communicate with each other, listen to each other, and accept the fact that either one of them could be wrong. I think this is where some parents tend to widen the gap; they're not willing to admit that they can sometimes be wrong and their child right.

"Personally, I don't believe I've ever had to make any compromises. I'm allowed to be my own self; I'm accepted for what I am; and in return, I accept others for what they are. Although I may not always agree with someone or something, we respect each other's opinions. And, I don't try to es from my problems with alcoh drugs. I have a good feelin side me if I've had a problem I have been able to overcom on my own without escapin a little while.

"One reason that the prob which kids have tend to becom large is that there aren't places they can get help. Som them are afraid to go to parents with their problems. course, they can always go social worker, counselor, psy trist—but kids tend to shy from this because they feel 'God, I'm going to a shrink. crazy, you know. What am I to do?' More places like our ter would help kids with their p lems because they'd talk people who have had the problems and they'd be abl relate to them. I'd like to see a ter like ours set up in all cit maybe one for each high scho

Barbara is involved—with family, with her classes, with Atlanta long-hair community. love and care can easily be The chairman of the comm center calls her a "far out ch Barbara has what it takes to real individual. She is a love humanity, doing what she can where it is needed.



YOUTH ASK

"The hardest thing about growing: having no experience. Everything new. You make many mistakes be you have no knowledge to guide you like walking blindfolded through a stacle course." That's the way a 15 old girl answered the first of two que YOUTH asked: "What do you find hi about growing up?" and "What is biggest joy about being a teenager? the following pages are other answ

—Trying to sort out what is right and what is wrong (that age old song) I just don't know anymore. I used to be so sure. But I guess it's better this way —my judgments aren't automatic anymore, I think about it.

Anna Kremer
Chagrin Falls, O./16

—Being accepted by the parent generation. I think the teenager of today knows too much for his own good. Every time they try to use their knowledge they are put down.

Raymond Griffith
Sechelt, B.C./17

—When you're 17, it's Friday night, and your parents tell you to be in bed at 10!

(Name Withheld)

—Not being taki ously when I f opinion is importa

Nanc
Portlanc

—Trying to give up childish notions Also finding the br cluttered world is full of critical which are facing eration.

Krist
New Philadelph

—Having to listen agers older than

G
Shamok

—Trying to find I really want. parents, and teac think they know best. I can feel pulling from all si I don't know which go.

Shar
Ft. Wayn

YOU ANSWER

hat do you find be the hardest ing about rowing up?

re are so many things p to myself. I don't a close enough re- ship with anyone to y feelings to.
(Name Withheld)

iding if what I've taught and what I've up with is really and if I should stick em or set my own tandards.
Ellen Veigel
Boise, Idaho/17

lly communicating people! Physically, onally, and especially the mind. It's hard close to someone be- of the mind-gap.
Mary Gardiver
Goshen, Ind./18

ting along with peo- rithout compromising you want to be.
Steve Wolff
Culver City, Cal./16

—Seeing the mediocrity of schools, government, and society and being unable to change them effectively.
David Shellenberger
Framingham, Mass./17

—Discovering that my previous conceptions of life are slowly being smashed to pieces by hard reality. The world is not so well put together as it used to be.
Keith Dawson
Colorado Springs, Colo./17

—Waiting; waiting till I can accomplish this or that, waiting till I have the ability to achieve my goals, waiting to find the truth and waiting to know where I am going.
Mark Gichert
Brookfield, Wis./17

—Living every minute to the fullest while puberty hits you in the face.
Meg Suhling
Lynchburg, Va./16

YOUTH ASK

?

what do you find to be the hardest thing about growing up

i

—Finding out about sex the hard way. Parents are always complaining about sex education in school and saying it should be in the home. They haven't had one talk with me, so where do I learn it? Off the streets and from friends. (name withheld)/15

—Inside a person there are many battles. Questions on religion, society, and morality. The struggles inside one's self greatly complicate growing up. Karen Hagelberger
Lincoln, Neb./16

—The difficulty of being understood—by my parents, by me. Trying to find my identity: Who am I? Where am I going?
Miles Yukimura
Lihue, Hawaii/16

—Realizing I must work in school if I want to go to college—not just working for grades, but wanting to learn so that I can become a better person.
Debby Sullivan
Hightstown, N.J./15

—Being understood. Too many adults don't understand what it means to be growing up in the 60's and 70's. They don't seem to be able to remember their own adolescence or if they do, they forget that society has changed since then. Arlene Brown
Los Alamos, N.M./16

—Learning that you're not right all the time and that your parents are right a lot of the time. Learning to face disappointments and learning to listen. Learning what people are really like. Sharon Iffland
Oconomowoc, Wis./17

—Accepting more responsibility which you have to do in order to grow up.
Linda Mitchell
Denver, Colo./15

—Either not being enough, or being to We're, on one han old enough to get or see some movies c out very late, but, o other hand, they exp to act like grown-u the time. I wish make up their mind we too old or too y
Julia
Seattle, W

—Being told that I' enough to make u own mind and then told that my ideas a relevant. Kathy
Mechanicsburg,

—The search to fin place in the world. one at school, it is worried about friends and such. one outside school world), it seems, is ested in the imp things in the news. I I fit in somewhere.
Kim R
Sikesville,

OU ANSWER

hat is your ggest joy about eing a teenager?

house to pay for, no pay for, no wife ids to provide for, come tax—I wish I stay a teenager.

Danny Brooks
Bangor, Me./17

is the time to enjoy have thousands of unities open to me l, people to meet, to go) and I don't o worry about sup- g myself or others. hing is handed to t's also great to be age where I can hat I think and ex- others to do the Youth is freer in ay than any other I don't have to about the past be- I have a great fu- o look forward to present to enjoy.

Cindy Peck
Los Alamos, N.M./16

wing you have 55 left in which to do you want to do.

Ted Nace
Dickinson, N.D./13

—You're finally in the place you most admire as a child—your teens. You get more privileges, but more responsibilities. It gives you a good feeling to know you can do something you couldn't a year, a month, a day, or hour ago.

Connie Both
St. Joseph, Mich./15

—Discovering love as a "not-for-granted" thing.

Bruce Chien
Winnetka, Ill./15

—Being idealistic. Not having the responsibility of the world on my shoulders, but feeling, that, if I did, I could solve all of today's problems.

Melissa Hanger
Topeka, Kan./16

—The freedom that most young people have. I sometimes feel sorry for our parents who seem to be tied down.

Eric Norton
Falmouth, Me./16

what is your biggest joy about being a teenager

—Being myself. My true feelings are finally allowed to come out. I can argue, laugh, cry, goof-off and nobody seems to mind.

Cynthia Schaan
Scranton, N.D./15

—Not having to worry and think about the superficial things in life so much—money. To have the innocence, freedom of thought, and health of youth.

Bonnie Giese
Milwaukee, Wis./17

—Freedom. To be able to act like a kid, act like an adult, or even to act like yourself.

Bob Sherman
Portland, Ore./16

—Knowing that you can use your life ahead to build a world of love, maybe even to the point of laying down your life for your world—not on a battlefield of hate but here at home while trying to construct—not destruct!

Doyle Long
Ada, O./17

—I feel like I'm in bloom. I'm just unfolding. Things were only getting through one place, now they're coming in all around. I feel much aware.

(unsigned)

—I love the changes occurring every day of my life.

Melissa Gardner
Calgary, Alb./16

—I love the way grown-ups look at you and you can tell that they envy you because you're young and free.

Beth Simmons
Alexandria, Va./17

—If I feel like being grown-up and accepting responsibility, I can; but, if I feel like depending on my parents for help, then I can do that also.

Kimberly Tyner
Warrington, Pa./15

—Being able to go to a basketball game and yell all I want. Adults can't yell without looking weird to a crowd.

Jill Goodwin
Camden, Me./15

—The change of pace—the up's and down's. If it weren't for the down's the up's wouldn't seem so great.

Mara Deaton
Newton, Iowa/15

—The ability to dd
wild things and
criticized for it.

Joann
Pointe Claire,

—I'm beginning to
my uniqueness—tha
me and there is
else like me in the
And that I am th
one who can really
me. It's exciting.

Elizabeth
Valhalla,

—Youth today h
common bond of
young and facing
problems and joys.
the "generation gap
bad thing, it has
to unite teens—ju
the peace sign, a c
means of identifica

Caro
Winnetk

—The freedom from
responsibility that e
graduation night.

Nanc
Royersford

INDIANS

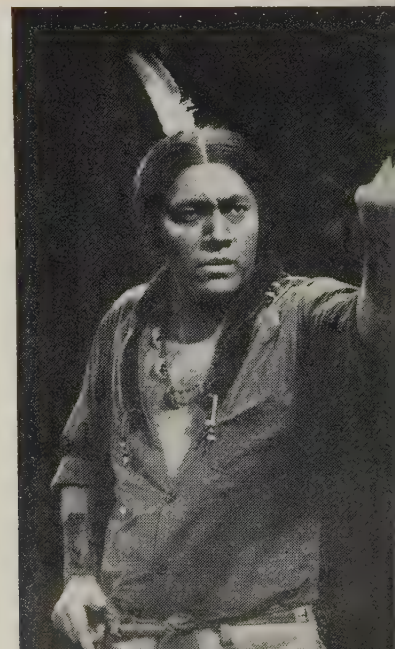
"INDIANS' MUST BE ONE OF THE
MOST SHEERLY SPECTACULAR PLAYS
EVER TO BE STAGED ON BROADWAY."
—Clive Barnes, N.Y. Times

"STACY KEACH IS GIVING A
MAGNIFICENT PERFORM-
ANCE AS BUFFALO BILL."
—Clive Barnes, N.Y. Times

"GENUINE CELEBRATION.
THE MOST IMPORTANT
PLAY OF THE DECADE."
—John Lahr, Village Voice &
Evergreen Review

Does the truth hurt? Broadway critics praised the play, but audiences did not show. Now Paul Newman is making it into a movie . . .

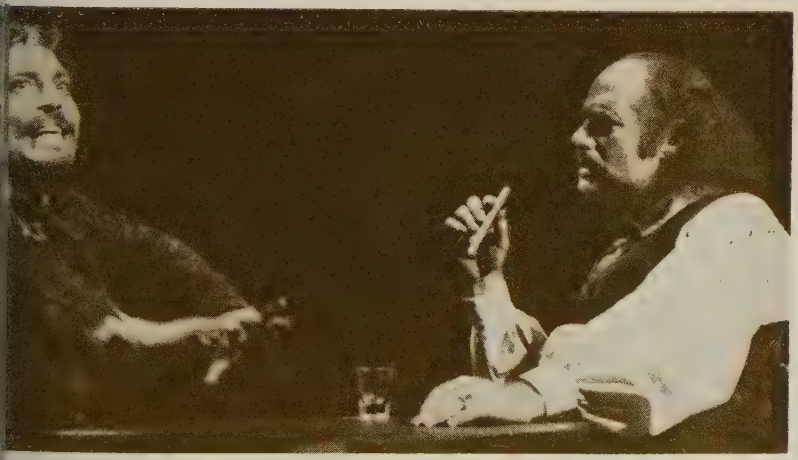
These scenes from the play show Buffalo Bill's Wild West Show (above); Sitting Bull, played by Manu Tupou (right); and Buffalo Bill and Wild Bill Hickock, played by Stacy Keach and Barton Heyman (opposite page).



IANS is a dramatic and tragic play, telling the story of a matic and tragic people. And the play, like the Indians it about, has suffered oppression.

EUGENE MONICK/It has said that America is the land re white men enslaved one race destroyed another. Contemry authors, playwrights, and makers have, for many years given us a wide spectrum of rtunities to grasp what the half of that accusation meant means. But our grizzly record ealings with the American In- has been hidden behind a of romanticism which ex- cowboys, wagon trains, the plains, and mock heroism.

The situation has changed. Arthur Kopit's play, INDIANS, which will be made into a major film by Paul Newman, is, in this sense, an anti-American play. Its message, recording the decimation of the Indian, does not conform to our need for a flattering self-image. And it is being staged at a time when the idea is abroad in our land that a critical examination of our history and national attitude is unpatriotic. People asking difficult questions, as artists sometimes do, have been told to shut up, change



Eugene Monick interviewed Stacy Keach in his dressingroom.

their minds, or get out. Yet, this is not a new occurrance in history. The Old Testament prophets, Jesus himself, and the early church were persecuted because of the questions *they* were raising. Christians today, young or old, should not be swayed, silenced, or intimidated by such oppression. However, the play, INDIANS, like the Indians it tells about, has been suffering from this same oppression. In spite of a rave review by Clive Barnes in the *N. Y. Times* and after other favorable reviews by theater critics, INDIANS posted a closing notice after only two months. There are not enough people willing to pay high Broadway prices to encounter the kind of judgment it presents. If you are going to slap people in the face with the truth, you be able to get by with a few e seats. And it should be pres in a place where people will c expecting, wanting to learn a themselves. Broadway isn't place. Off Broadway may be or off-off Broadway. Or it take place in regional theate in the church. Amazingly, th where some of our most pow theater is taking place.

The drama and tragedy of DIANS is not a situation u to America. Wherever white ern man (need we also say C tian man) went, disaster foll for the indigenous people. ever, our job is to understand we have done, not simply to our fingers at the British or F

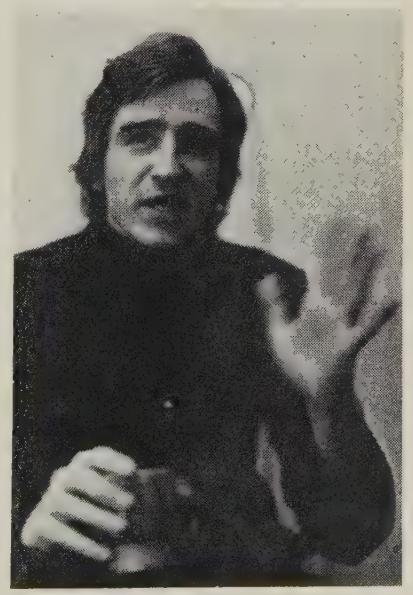
DIANS makes me painfully aware of the catastrophic things ng on in this country. Beyond that, it has made me aware the seeds of some of our problems."

Spanish or Portuguese. And re are three things we should p in mind: (1) Our history ks do not tell the story of the ny and decimation of the In- n any more than they tell of the ny and degradation of the black e and his exclusion from white erican life. (2) We tend to k that Americans, by defini-, are white, righteous, and pure. Since we have little knowledge he shameful aspects of our his- we are hindered in guarding nst their reoccurrance.

here are Indians struggling to ive on reservations and in our s. They are all but invisible. ir suffering goes on, the more ecause their culture and dignity people have been all but de- yed by white Christian men.

he actors, who played in the dway production of INDIANS, strong feelings about the play. night, after a production, I d with two of them: Stacy ch and Sam Waterston, and d they had a sense of belief of mission both about IN- NS and about the theater that oth refreshing and new. And have an active social concern. acy played Buffalo Bill, the ral, tragic figure of the play, an who had been paid by the nding railroad to slaughter the buffalo of the plains and who did the job so well that he became a legendary figure. He formed a wild west show that thrilled people with "wild" animals and "savage" Indians—each tamed to perform for the admission fee. The play moves in and out of Buffalo Bill's show. Consciousness dawns upon him and he is tormented by the realization that he has helped to

Sam Waterston played John Grass, an Indian.



John Goodwin

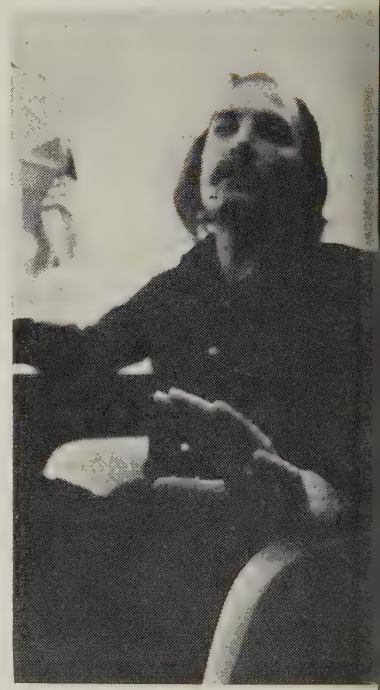
The irony of this play is that none of its movie profits go to the Indians. Once again they have been u

The Buffalo Bill syndrome goes

destroy not only the Indians' food but their self-respect. He tries to compensate by arguing their case with the government, but it is too late. In the final scene, he tears a series of masks from his face, displaying the bloody torment of his soul.

Sam played John Grass, a sensitive young Indian who attempts to explain the beauty and honor of a different culture to men who cannot hear. At one point, in an amazing sun dance sequence, during a performance of Bill's show, he engages great hooks in his chest as an ordeal. Failing to communicate with the whites, he returned to the traditional Indian way to prove himself a man. This is the same ritual shown so vividly in the new film, "A Man Called Horse."

I asked Stacy what doing the play had meant to him. He said, "It has, certainly, made me more aware. Outside of Shakespeare, I've always been involved in plays that have made some kind of social comment, such as MACBIRD, WE BOMBED IN NEW HAVEN, and NIGGERLOVERS. INDIANS makes me painfully aware of the catastrophic things going on in this country. Beyond that, it has made me aware of the seeds of some of our problems, that ambition is a kind of self-destruction. Buffalo Bill demonstrates this."



Doesn't Buffalo Bill also den strate a kind of innocence?

"Certainly. But it is too late the time he comes to a recogi of it. I don't know if we can onerate him. Probably the n we can do is look to ourselves be aware of the problems going right now.

"If the play makes a posi statement, that's it: that we sh

ne scene at the end of the play, y actors appear, wearing ks, dressed as Buffalo Bill.

at the massacre that has just e to light in Vietnam. The past erations of Americans are not only ones responsible."

Vhat then did he think should lone now for American Indians? We can allocate more money in shington for their welfare. We help them do more than make aho dolls for a living. We can more with the money we are ding in Vietnam."

am pointed out that the myth, ch is a repeated motif in the , that the Indians will rise n, is inevitable when great men reduced to nothing. "There is other way for them to adjust to ity. They are forced to give up r identity as Indians or stay ans and be sat on."

great deal of money will be e from the forthcoming movie, though the play was not successful. The irony in this is that nothing will go to the Indians. Once again they have been used. The Buffalo Bill syndrome goes on.

Sam told a moving story. When the play opened in Washington, before moving to New York, a group of Indians came to see it. They insisted that the sun dance episode was phoney, concocted by a theatrical choreographer for effect. The play's director, Gene X. Frankel, insisted it was authentic and went to great lengths to prove his point, indicating the research that had been done to make it historically accurate. The Indians responded incredulously, "It is? ? ! !"

"That is the awful thing," Sam said. "We know more about the Indians than some of them know about themselves."

Eugene Monick is an Episcopal priest working at St. Clement's—a church located in the heart of the theater district of New York City, seeking to minister to people of that community.

Buffalo Bill: Well sir, I'm here t' ask if you'd come with me Sitting Bull's reservation.

Ol' Time President: *Whose* reservation?

Buffalo Bill: Sitting Bull's. He was in my Wild West Show for a time. And naturally, I feel a sort o' . . . obligation. (*Pause.*) Personal . . . obligation.

Ol' Time President: I see.

Buffalo Bill: *I* figure you're just about the only one left now who can really help him. His people are in desperate way.

Ol' Time President: Tell me: this-uh-Sitting Bull. Isn't he the one who wiped out General Custer?

Buffalo Bill: Uh, well yes, he . . . is, but it was, ya know, nothing uh-personal. (*Weak laugh.*)

Ol' Time President: Can't help.

Buffalo Bill: What?

Ol' Time President: I'm sorry, but I can't help.

Buffalo Bill: *You don't understand the situation!*

Ol' Time President: I *don't?* All right, let's say I *want* to help. *What do I do for 'em?* Do I give 'em back the land? Do I resurrect the buffalo?

Buffalo Bill: You can do *other* things!

Ol' Time President: No, Cody. *Other* people can do other things. *I* . . . must do magic. Well, I can't *do* magic for *them*; it's too late.

Buffalo Bill: I promised Sitting Bull you'd come.

Ol' Time President: Then, you're a fool.

Buffalo Bill: They're going to *die.* (*Long pause.*)

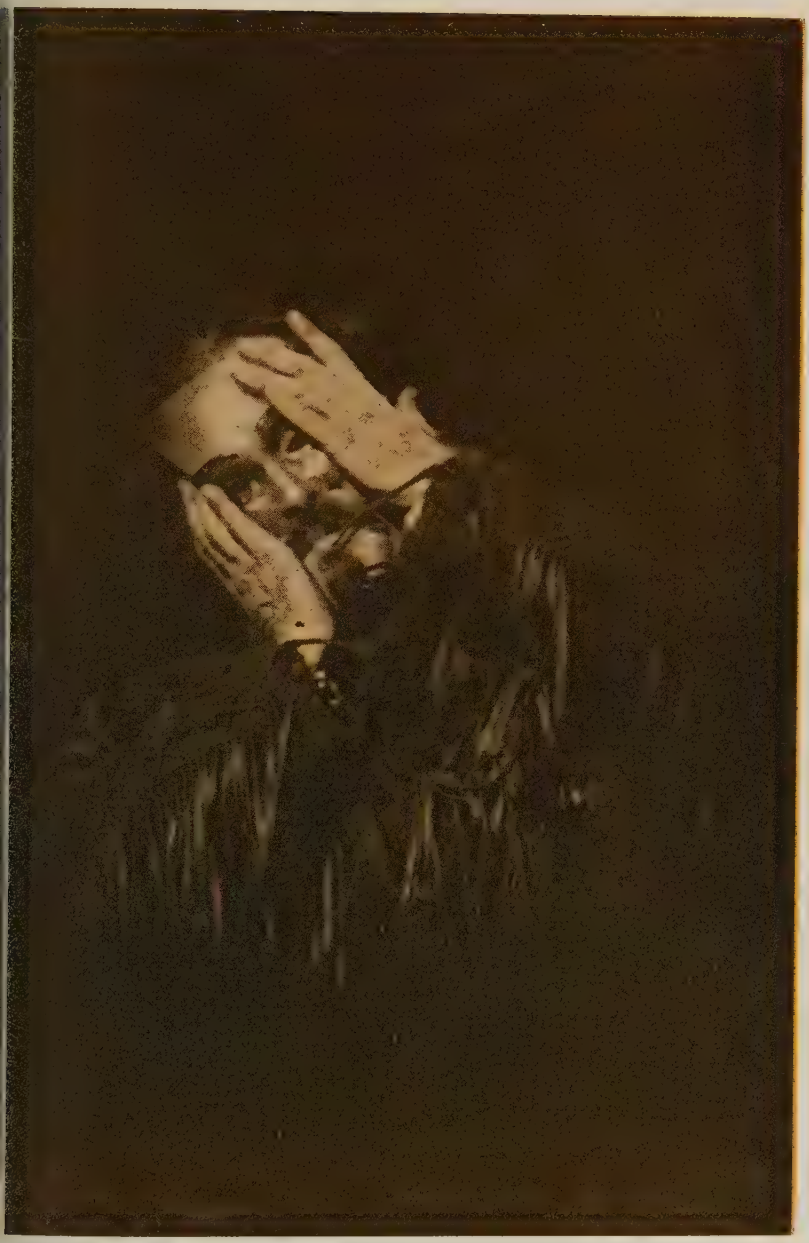
Ol' Time President: Tell ya what. 'Cause I'm so *grateful* to you. . . . For your Wild West Show. For what it *done.* For this country's *pride,* it's *glory.* (*Pause.*) I'll do you a favor; I'll send a committee in my place.

Buffalo Bill: A committee *won't be able to help!*

Ol' Time President: Oh, I think the gesture will mean something.

Buffalo Bill: *To WHOM?* (*Silence.*)

Ol' Time President: Being a great President, Cody, is like being a great eagle. A great . . . *hunted* eagle. I mean you've got to know . . . *when t' stay put.* (*He smiles.*) On your way out, Bill, tell the guards no more visitors today, hm?



the gift of sex

O G

I thank you for my

I don't entirely understanc
Sometimes I exult in it; sometimes it tempts
frightens me, torments me.
I want to claim it, to know when to commanc
and when to surrender it.

I have read the words of your So
How you made us, male and female, in your own ima
How man and wife become one flesh at your bidd

I did not make my
I did not decide to be boy or girl, man or wom
I did not create the surging vitality within mys
What I did not decide, I recognize and affi

Yet I do decide what my sex will mean to others and to
Scientists tell me that instinct controls sex in birds and bea
An animal breeder told me that there is no rape in
animal kingdom.
But men and women can use their sex according to their w
They can meet each other in shared affecti
or they can use and abuse themselves and each other.
Their sex may mean cruelty or tenderne
exploitation or fidelity, destruction or creativity.

God, may my choices be genuine decisions, not caprices;
affirmations, not defeat.

ee around me many possibilities.
ee mothers and fathers, bound together in love,
creators and guardians, under God,
of new lives.
ee a priest, who has made vows of chastity, whose
masculine energies serve mankind. I see a nun,
chaste, yet intensely feminine.
ee many who use their sex to tease and tantalize, to lure
and punish, to compete, to sell the products of industry,
to coax money from foolish spenders, to seek escape
from their own anxieties.
nay choose, I must choose what my sex will be. O God,
may my choices be genuine decisions.

prophet once wrote, "All flesh shall see the salvation of God."
Creator God, bless our human flesh.
ay I appreciate its beauty in myself and others.
ay I recognize my flesh, not simply as my possession,
but as myself.
ay I know your creative power, your saving power, in my flesh.

God, I thank you for my sex.

Roger L. Shinn

Reprinted from "Tune In" (Pilgrim Press)

CESA

CHAVEZ and the Grape Workers' Strike

■ In response to the now long-term "Boycott Grapes" campaign of Cesar Chavez and his United Farm Workers, some growers have now signed contracts with this new union. It was reported that approximately five percent of the grape industry is now under contract, and that grapes packed in wooden boxes carrying a union label will be available.

■ The contract with the growers bans the use of such pesticides as DDT, provides for increased wages, overtime pay, sanitary facilities for workers in the fields, an economic development fund to assist workers displaced by age or sickness, grievance procedures, safety equipment, and medical supervision for workers handling pesticides.

■ Behind this campaign to improve the lot of the farm worker by allowing them to unionize to bargain for a minimum wage and worker benefits is a small, middle-aged Mexican-American, Cesar Chavez. Mr. Chavez took time from his busy schedule to talk with Hap Stewart, a reporter-photographer representing YOUTH magazine, about his hopes and dreams for farm workers and for Mexican-Americans.

Cesar Chavez greets a visitor in his office in Californi

"WE HAVE LET THE WORLD KNOW OF OUR PLIGHT."

H.S.: What progress do you think the grape strike has made so far?

C.C.: First, we have made the world acquainted with the plight of farm workers—we have let them see that there are poor people in the United States who do not have the right that is taken for granted in most parts of the world—the right to organize into unions. We're letting people see that life, liberty, and the pursuit of happiness does not exist for all people in the United States and that people are still being repressed. Many foreign correspondents and foreign dignitaries find this very difficult to understand; they can't fathom it. They are able to understand rac ism, they are able to understan poverty, but they can't understan why people should be kept fron having their own associations.

H.S.: Why don't agencies suc as the Farm Bureau and the Gran support your efforts?

C.C.: Well, the Farm Burea is living perhaps in the 18th cen tury when it comes to the issue c labor relations. They look o workers as having no rights; there fore, it follows they should not hav unions. I think the Farm Burea represents only the big corpora tion growers, not the small farme Now, the Grange is a strange thin —I think they are the victim c

ne fear to speak out because of hat someone else is going to say r think. I think the Grange does ave the background to understand that the workers, in fact, have God-given right to have a union nd that it's morally, if not politically, wrong to oppose it.

H.S.: Why does a public figure ke Governor Ronald Reagan of alifornia term the strike both imoral and attempted blackmail?

C.C.: He is being the most unruthful with himself of all the ublic figures here in California, ecause he had several years of exerience in trade unionism. I nderstand he was a staff negotiator uring the period when he was the ead of the Screen Actors' Guild. Iere is a man who made unionism ork for himself and for his fellowctors. The union helped him get at and get elected, but now that e has power and has made it olitically, he has forgotten. I think 's a sad case.

H.S.: How do you hope to get naonal support for your movement?

C.C.: We have great confidence hat the majority of the American eople have a genuine desire to ee that justice is done. Without oo much rhetoric and too much n the way of theatrics, we just o out and say, "Look, this is the roblem. We need your help." nd they are responding. It's being one very simply with almost no oney, but with an awful lot f sacrifice on the part of a ew people and the participation n a very small way by literally illions and millions of Americans. or instance, if your family refrains rom eating non-union grapes, they are participating directly in what we're fighting for.

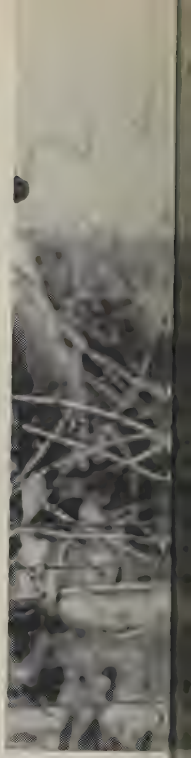
H.S.: Cesar, you preach nonviolence in your strike; do you still feel that this is the only way?

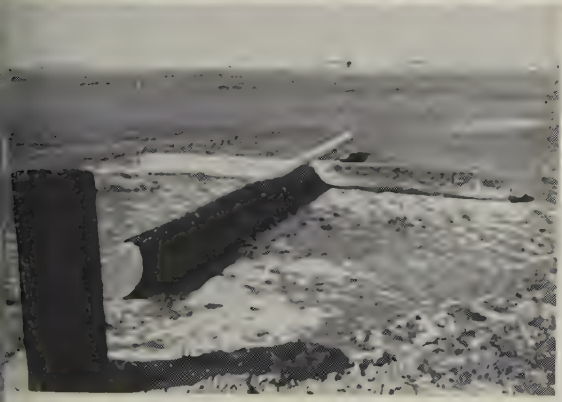
C.C.: Conclusively, we have proven that if people are totally committed—we have people totally committed to what we're doing in terms of establishing a union which means sacrifice on their parts, like no money, no food sometimes, they're willing to do it—and I think that comes from the power of nonviolence, from an understanding that the spirit is at work. I'll put all my money on the spirit before I put a penny on the body. I think violence deals exclusively with the material; in the case of human beings, with bodies and in the case of material things, with property and so forth. And they just can't speak as loud as the spirit.

We abhor violence, but we abhor cowardice even more. If a man meets resistance and is willing to non-violently meet that resistance and not strike back, that's not being violent. That's not being a coward either. It's very important. We know that it takes much more discipline not to hit back than to lash back, even though lashing back is more natural. But, if a man out of fear joins with the oppressor to oppress more people, then he's committing a bigger sin than if he went and committed violence in order to bring about some sort of justice. So, while we abhor violence, cowardice is even more repugnant to us.

Non-violence works only because people make it work. Non-violence is really a lot of people saying,

In Delano, Calif., the grape workers live in housing such as pictured below. As a public protest (bottom photo) asking for food stamps rather than the surplus commodities program, UFWOC members and others camped in on the grounds of King County Court House in nearby Hanford. Farm workers prune in Delano vineyards (right).





Vandals burned and cut down the cross (above) which Cesar erected on UFWOC's 40 acres during his fast in 1968.

"Here I am. I want to serve." That's step No. 1.

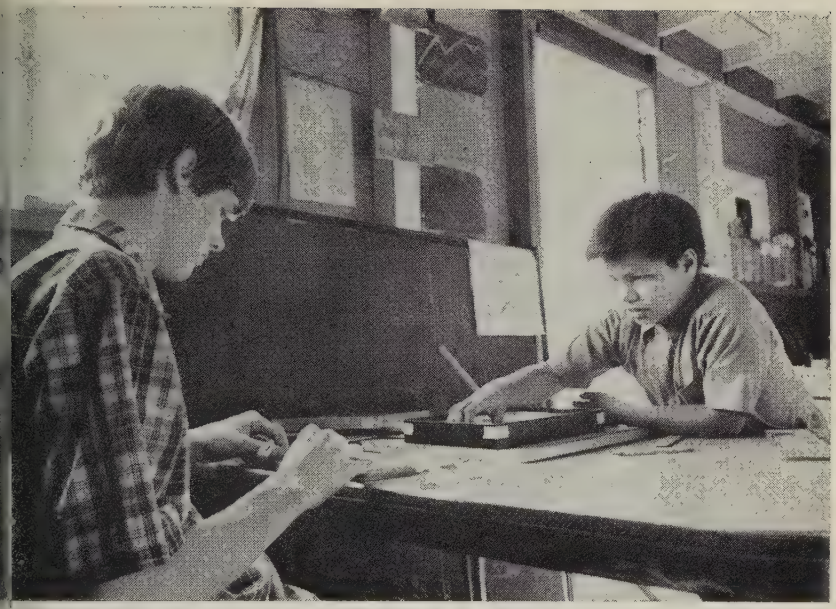
H.S.: Do all of your followers agree with your non-violent approach?

C.C.: You'd have to ask them. Before, I can really ask them to go all the way, I have to show an example and I haven't. The only people who are non-violent are those who have made the extreme sacrifice for it. As long as we have a minute of life left on the eart there's always the chance that y can be trapped into violence. S we can say Gandhi was non-violen we can say Dr. King was nc violent; we can name a few othe Of course, all they were doing w taking a cue from Christ who rea told us what had to be done. Ther an old Mexican proverb that scribes it very well. It says: *T to do what Christ did and yo be crucified for sure.*

"WE NEED TO MAKE THE FARM WORKER AWARE OF HIS DIGNITY—AS A MAN HE'S WORTH SOMETHING —AND THE REST WILL TAKE CARE OF ITSELF."

H.S.: Cesar, what are yo dreams for the Mexican-American

C.C.: That's a very bro question. First, I think I wou have to say that my dreams beyond the Mexican-Americans include all poor people—bla white, yellow, or polka-dot. I concerned about the farm work



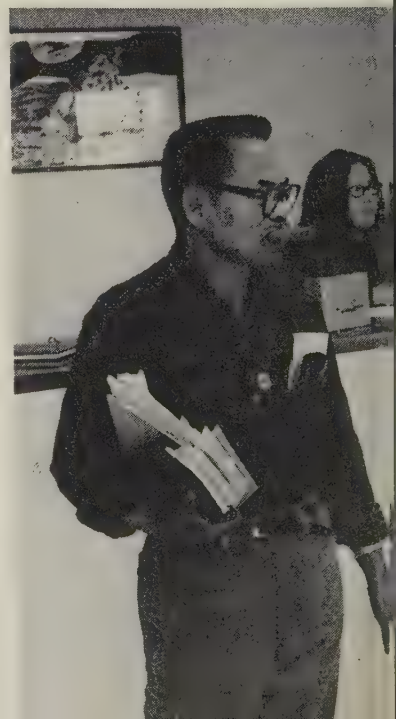
ordon Williamson, director of Huelga School, talks with Soccarro aludado (facing camera, opposite page) and with other strikers' children ho attend school in afternoons. Loren Goldthwait of Cleveland, O. above), works as a volunteer in UFWOC as part of his high school project. 'e works with Robert Lopez, son of a striker.

Iy dream is not so much seeing iings accomplished as seeing iings get started. My big dream to revolutionize the thinking of ie farm workers. Change needs occur socially, politically, eco-omically, but the very first step to get him to understand that he as power—that power comes to im not because of any political vstem or economic device but from od. God has given him a right this power, but it has been taken way from him. We need to make im aware of his dignity—make m aware he's a man, and as a an he's worth something. That's all! The rest will take care of itself.

H.S.: How do you do this?

C.C.: It has to come through a lot of sacrifice. If people are going to claim back this power as a human being, they have to sacrifice for it. And when that power comes, change will come. It means creating a situation where the worker stands up and says, "My labor is worth something more than I'm getting. As a human being, I'm worth at least the respect of my employer to talk to me—even if in that discussion the employer reduces my wages, fires me, whatever. But, as a human being that

At the office (above) of EL MALCRIADO, UFWOC newspaper of the 40 acres. The cigar is a trademark of Larry Itliong, UFWOC's VP (right).



employer owes it to me to listen to what I have to say."

Many people fail to understand the responsibility that one father, one mother, one young person takes on when he makes a decision to go on the picket line—he's making another decision at the same time: to give up his pay check, however small it may be. That's a very large step to take. But once a man takes one step, that's a beginning. It's not saying that we're going to eradicate poverty with education; it's not saying everyone should have a high school or a college education. What it says is that first, we're

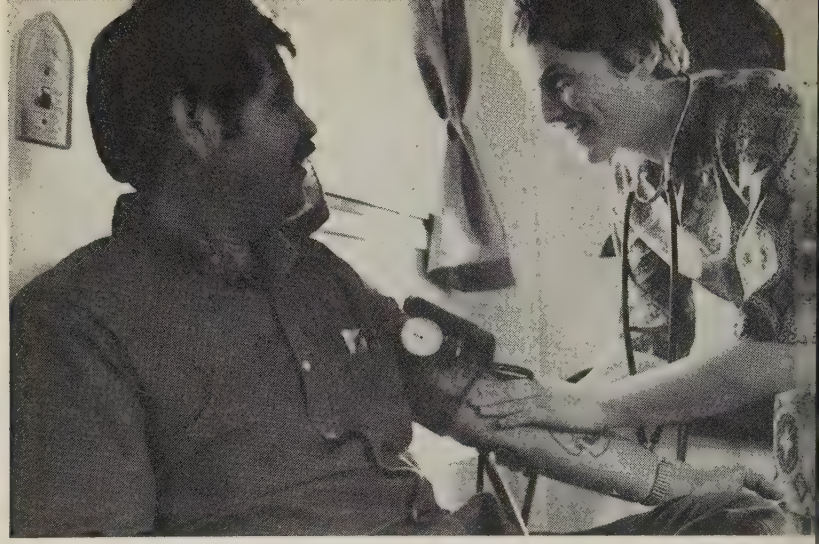
Cesar chats (above) with Jim Drake, Migrant Ministry (long-time worker in the strike), Dolores Huerta, another VP of UFWOC, and Doug Adair, editor of EL MALCRIADO. Working in UFWOC administrative office (left) is Cesar's daughter, Linda Chavez.

ing to put bread on their tables. e are at the point of what ani- als are relegated to—you work eat. The moment man is able eat and then have a little left er, then he can begin to think out other things. We have an- ner proverb for that: *It is first a ty to eat and to have food, and n to be a Christian.*

You see, it's nothing more than an idea with a little success sprinkled over it. That's a winning combination; it becomes a chain reaction.

H.S.: What are some of the major misconceptions American people have about Mexican-Americans?

C.C.: Well, they've changed. Some time back most of the misconceptions were that we are drunkards, carry knives, have big families, are poor because we wanted to be, have no ambition—the sort



"IT'S BEING DONE VERY SIMPLY WITH ALMOST NO MONI BUT WITH A LOT OF SACRIFICE BY A FEW PEOPL

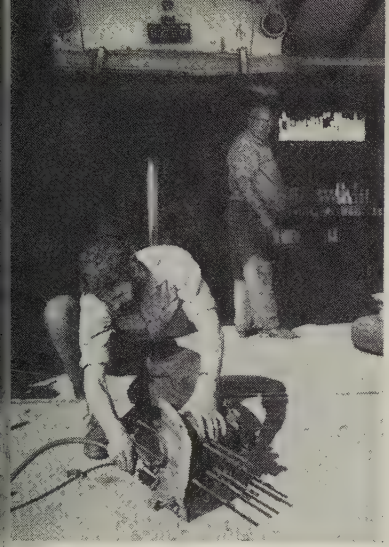
of things applied to most immigrant groups. I think now the prejudices are more subtle and harder to deal with. From the same lips will come, "Some of my greatest friends are Mexicans," and then, somewhere along the line they'll say, "But, they are different," implying that most Mexicans (or Jews or Negroes) aren't like their friends. Somewhere in the backs of their minds is that "but."

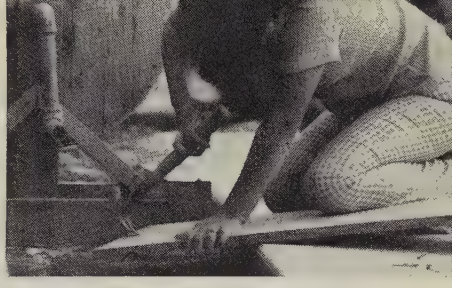
H.S.: Is that "but" on a subconscious level, or is it more conscious but just repressed?

C.C.: I don't know, but I do know it disappears when someone really becomes aware—when they get involved with persons of the other group. A good part of i conditioning—handed down f father to son.

H.S.: Are there similarities differences between the fight Mexican Americans for justice what other groups, blacks, Indi etc., are going through?

C.C.: There are many, m similarities. You have two fac —the powerless, discrimina against, exploited people and powerful people of the domi community. Within the domi community you have activists are both for and against cha and then you have a wide sectio and I think this includes a lo church people—who want to





Taking blood pressure (far left) of patient, Chris Sanchez, a striker, is Margie Ginsburg. Cleaning engine parts in UFWOC garage (left) is Mike Rouse, former Peace Corps volunteer. Working at UFWOC headquarters (above) is Celia Saludado, a senior in Delano High School.

mething, but don't know what, all they do is wring their hands.

H.S.: What is the answer for exican Americans — assimilation to our culture or separatism? Or there another alternative?

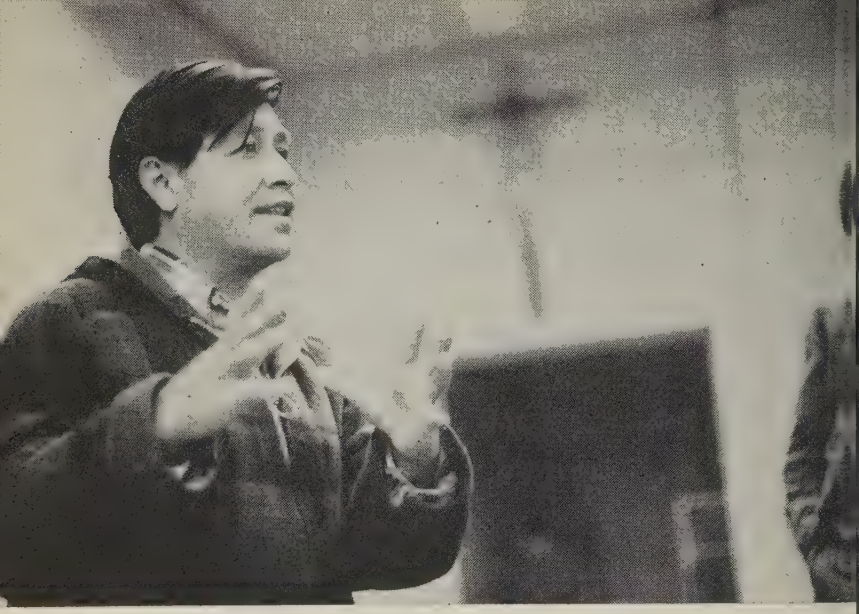
C.C.: Well, because I am one have great hopes for Mexican nericans. Probably one of my ggest faults is that I expect them be perfect. But on this question, would extend the question to the ıole human race. We're a part it. And at this time in history 're in a unique position to help ing some semblance of justice d reform to this country. But ıatever we do we can't be sepate—we have to work with people all different ethnic backgrounds d political persuasions and ecomic levels.

H.S.: Would you comment on ne of the other efforts being made organize Mexican Americans?

C.C.: Some of these groups have been persecuted more than we have. I think, for example, that the power structure has done a beautiful job of "getting" Raiz Theorino by making him appear to be a very violent man. Also, the police have harrassed the Brown Berets in Los Angeles a good deal. They have not been able to build the outside support which you need to stay alive. But, all these men know what they want and they're going after it; they all have a willingness to sacrifice and I have a lot of admiration for them.

H.S.: What do you see as the major weaknesses in our country just now—the things that are wrong with society?

C.C.: Well, I suppose there is a whole list of them. But, first, and it seems to me at the very core of them all, is the need for those who have a lot to see their responsibil-



"WE HAVE A PROVERB: 'IT IS FIRST A DUTY T EAT AND TO HAVE FOOD, AND THE TO BE A CHRISTIAN.'

ity, and begin to assume it, toward those who have nothing. Now the major thing in life seems to be to acquire wealth and use the power of wealth to exploit other human beings. From this, two things happen: the exploited becomes a subhuman being in society, and the exploiter becomes the victim of his own wrong-doing. And at some point, we will begin to question this. And the youth are in the forefront on this. I think, as a whole, we've really been conned into this system of becoming superconsumers. We've been trapped into a system that demands we buy things that we don't really need.

H.S.: What can be done?

C.C.: Well, I think that ma human beings in this country a realizing what's happening. Eith we save ourselves by making thin more equitable or we destroy ou selves by continuing to go the w we are. A very definite reco mendation is that we stop of the rhetoric and get into pla simple action, just doing sm things, which added together l come very meaningful. People a the basis of power—because G has given them that power. And doesn't take long. You get o

At a strategy meeting in Santa Barbara Monastery (far left), Cesar chats with staff. At a wedding in Earliment (above), Cesar snaps photos. Surveying UFWOC-owned 40 acres outside Delano is Cesar's brother, Richard Chavez (left).

erson changed and that one per-
n learns that he or she can go
nd change others. That's what the
ds are doing.

H.S.: Do you feel that the
urch has a role in healing some
these situations?

C.C.: Definitely. In fact, if we
n lay the blame for this on any-
ne, we have to lay it on the church,
ot only in this country, but in
e world. By that I mean that
urch leadership, whether 100
ars ago, 50 years ago, 25 years
go, or today, have not spoken out
rongly. And yet, supposedly, all
ir courts and justice and stuff
about equality come from the
moral teachings of the church!
They're not doing their job. Now,
you can excuse a politician for not
doing his job, but a churchman
cannot be given that luxury. And
the church must either move in
very directly and use its power, or
it's going to become totally irrele-
vant. It's already becoming that.

H.S.: Is the church, or religion
in general, doing anything to meet
the demands of today?

C.C.: I think so. I see two
things happening. First, there is
a lot of questioning of church lead-
ership by youth, mostly. The other

AT THE VERY CORE OF OUR SOCIETY IS THE NEED FOR HOSE WHO HAVE A LOT TO SEE THEIR RESPONSIBILITY OWARD THOSE WHO HAVE NOTHING."

essure is occurring because the urch is beginning to realize that ople aren't buying what they're ling. People aren't going to go listen to a sermon that says one ng when they see the church not ing, keeping quiet, being part the injustice around us the rest the week. It's much easier to im with the current than against the church has been doing that— w people are beginning to call m on it. "Things aren't right!"

H.S.: Religion plays an imrtant part in your life. How does help you?

C.C.: I can't really explain that, cause it's a very personal feeling d there's always the danger of inding hypocritical. I can put best in the words of a close end, who doesn't believe in relion or God or anything. He said, ou know, I think you are a cker for religion." And, maybe am, you know—not in the sense t he said it, but in another sense. appeals to me. The teachings religion are beautiful, the probn comes when you begin to apply m. In this country the gap beeen what's preached and what's ne is getting wider and wider d wider. I'd say probably the rdest job in the next ten years going to be that of a bishop and second hardest is going to be t of university president. Those institutions are going to be aken right to the foundations.

H.S.: Are you saying that there is a schism within the church?

C.C.: Not quite. In the past, if someone disagreed with the church he left it and then criticized it; many great thinkers did this. Now we have something very beautiful happening—they disagree but they stay right there and fight it from inside. This is going to be a force for change. It isn't a schism in the old sense, but a schism with organic unity. These men are saying, "I'm not leaving. This is my church and I want it changed." I think that in some sense they are like the martyrs of the early church. But in all this, the most important thing is that we don't lose sight of the worth of human beings. Everything done has to be for the benefit of humanity. If the reason for change becomes a personality fight between two factions or a political gimmick to get back at church leadership—then we're not making much progress.

H.S.: With regard to your grape strike, is it really making the American people conscious of the problems enough?

C.C.: We are trying to do more. What we have is a group of farm workers who have made up their minds they are going to have a union. So, through articles and pictures and interviews we are trying to make the public aware of our struggle. But at the same time we are giving them something very

His recent illness has caused concern among Cesar's followers, but he continues.

specific to do—very specific, yet very painless and very very inexpensive. We say, "Don't eat non-union grapes." That's all. We're not asking them to join our picket lines, although some do. We just say, "Don't eat non-union grapes and if you don't eat those grapes we're going to have a better life."

H.S.: How can youth help?

C.C.: I think that in all efforts for change today much of the leadership, and certainly a lot of the unromantic work, the day-in, day-out, mundane, tiresome, boring work is being done by youth. They have the vision to get things changed, whether it's to boycott grapes or end the war in Vietnam. Thank God for them; if they were to stop, all of us might just as well quit. With our own farm workers, when we set up the strike, the av age age of our membership w under 25 years.

H.S.: The readership of YOU magazine is primarily high sch students, mostly not Mexican Am icans. How can they help?

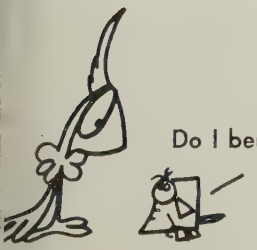
C.C.: First they must face question of whether or not they going to eat non-union grapes looking at all the information ava able, thinking about it serious and then making a judgment themselves as to whether this b cott is right and a legal, moral w of bringing about social chan If they agree with this, then th can confront their families with and a third step would be to bri the issue into their schools. Af that's done, then go into the co munity—recruit, educate, motiv other people. They'll be involv in a movement that is trying prove that an economic struggle very large consequence can be w through non-violence; they'll giving farm workers that first l lift, so that then farm workers c of their own accord go out and h other farm workers organize. they feel strongly enough, we m get their help for the next few ye or even for the next few mont If young people can help the po —particularly at this time the fa worker—then they'll be directly volved in bringing about some cial justice.

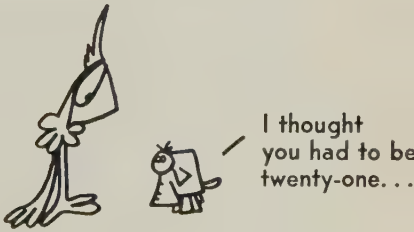
"THANK GOD FOR THE YOUTH. IF THE WERE TO STOP, ALL OF US MIGH JUST AS WELL QUIT

Smaller than yesterday

A COLLECTION OF TRANSPARENCIES

By Doug Brunner



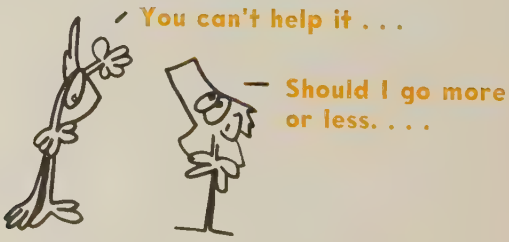


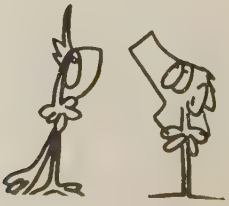
THE PROPHET

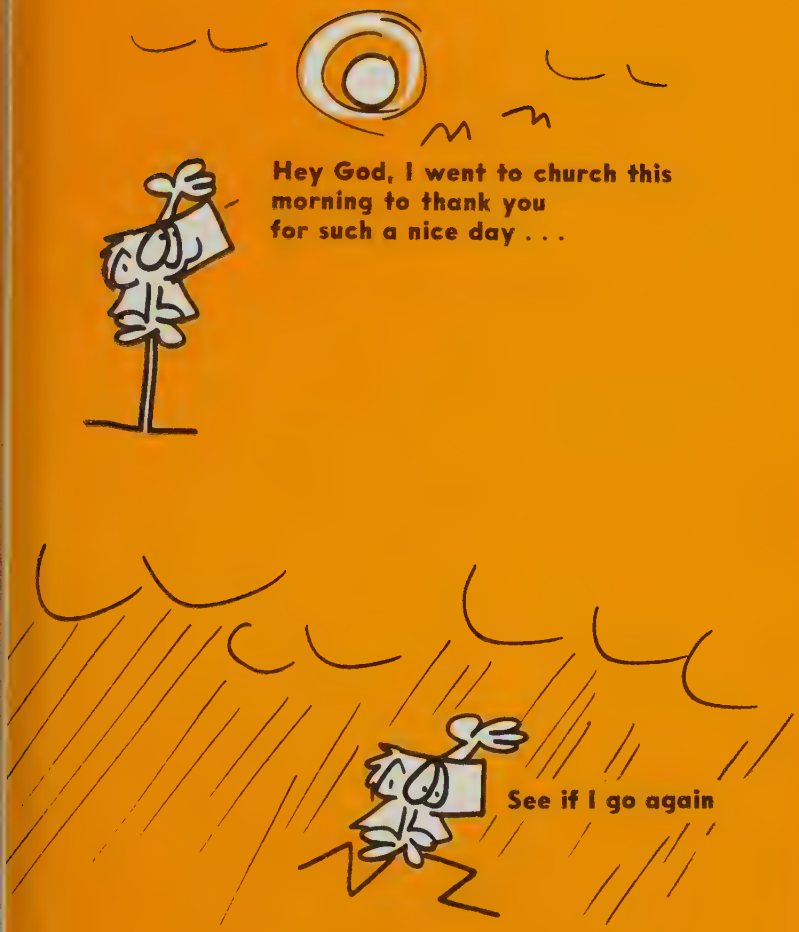
I won't even bother to tell you
—Am I beyond help?

I know you won't listen
—I go to church every other Sunday.

You are a doomed man!
— Me?


You can't help it . . .
— Should I go more or less. . . .




Hey God, I went to church this morning to thank you for such a nice day . . .
See if I go again

What's in the little box?

God

That's crazy, how could he be in a little box?

Why

THE BOX

I'm glad I found God in this little box

Not only can I spread you around, but also make a few dollars.

I didn't see anything.

Are you Calling God a frau

But there's nothing in the box!

Have you no faith?

I've almost made a million dollars showing people God . . .

I guess it's time to set him free

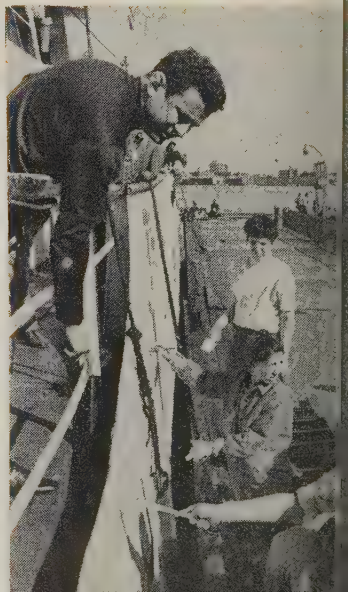
GOOD-BYE

He still has a flair for the dramatic!

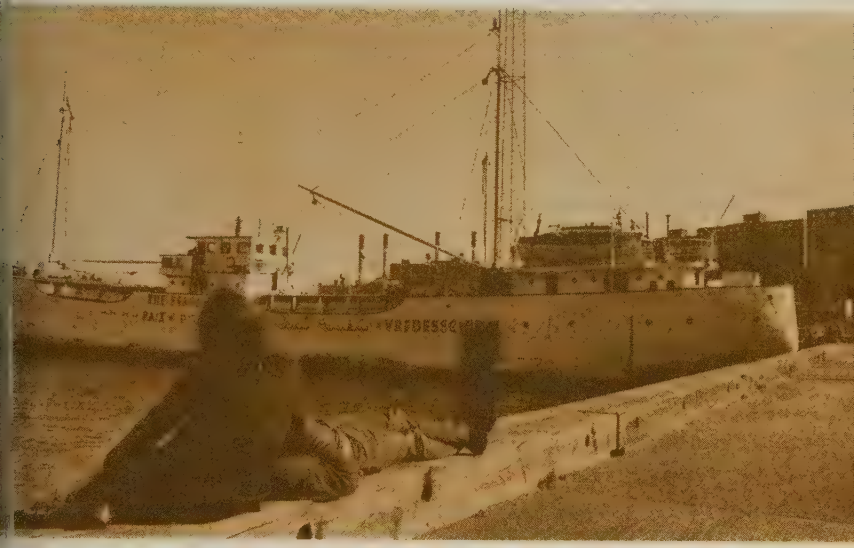
A PEACE SHIP HOP

Abie Nathan is an Israeli Jew with a mission—peace for the Middle East. He has flown from Israel into Cairo three times to show Egyptians there are Israelis who seek peace. Now he has a new plan—to raise funds with which to station a "peace ship" in the Mediterranean, and from it broadcast accurate and reliable news on the Middle East to both Arabs and Israelis. This is his story . . .

Text/Photos by John Goodwin



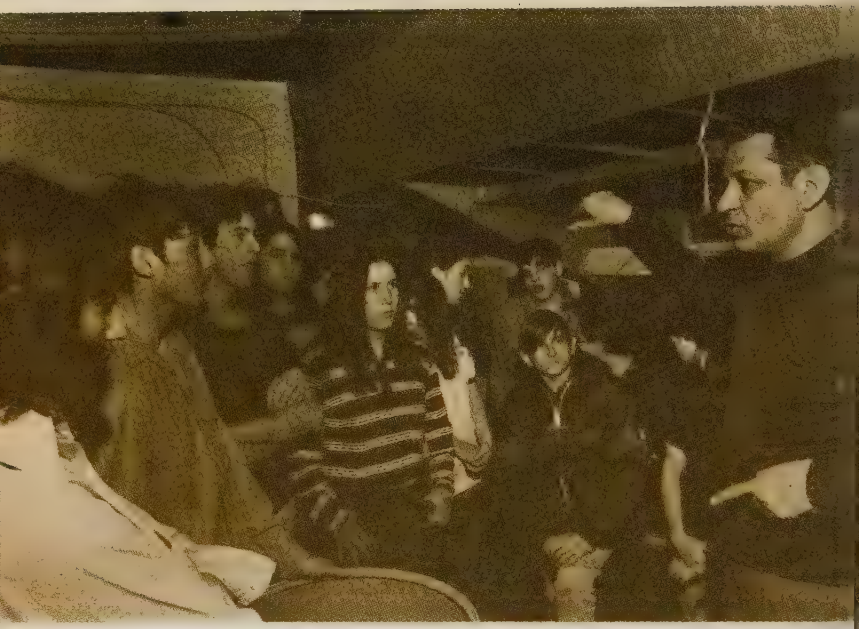
page: Abie Nathan supervises volunteer painters from Temple Immanuel, Great . Below: The Peace Ship anchored in the East River before sailing last month.



CALM MIDDLE EAST

This idea came to me in the Six- War. During that time I heard t the Arab radio was doing; the uage was frightening, militant. ard the Israeli radio. All they was put on the air what the os were saying. It was here I ght that if you could only have her voice, try to calm people n, let them listen . . . to warn of what war can bring, what it n the past and what it can do." y wife and I were sitting aboard Peace Ship, moored at an East r pier in New York City, listen- o Abie Nathan tell us of his ms for a floating radio station transmitting un-biased news and messages of peace to the embittered lands of the Middle East. We had seen his ship before—a tiny (570 ton) former Dutch freighter formerly the *Cito,* renamed *Peace.* Painted white with the word "Peace" on her bow, with large translations of the word in Arabic, Dutch, Hebrew, and French along her sides, she could hardly be missed. The ship had spent the winter there, and finally we had come to find out what it was.

We had heard of Abie Nathan before. An Israeli Jew, he had startled the world in 1966 with the



Abie Nathan gives a tour of the s and explains how the radio fac would operate to the Long Island t

first of three "peace flights" to Egypt. In 1965 he had run for election to the Israeli Parliament on a promise to fly his plane, the *Shalom One* to Cairo. Although he lost the election, he had still gone on his one-man peace-seeking mission. He had hoped by his act to open up dialogue between Israel and the UAR, and to show the Arab world there are Jews who seek peace.

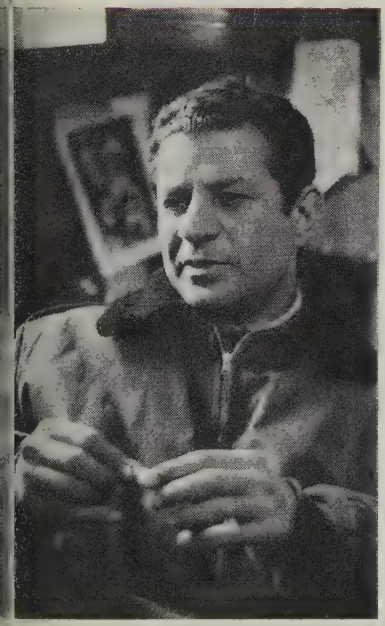
A former El-Al pilot, he again made news when he helped to raise money for aid to Biafra and then proved his devotion by flying mercy flights himself. Now he was here in the U.S. seeking funds and hoping to be able to set up his dream.

According to Nathan's plan, the peace ship would sail with an international crew of broadcas engineers, disc jockies, and c necessary staff—Christians, and Moslems. The radio sta would broadcast in Arabic, Eng French, and Hebrew. The would be to play continuous r with irregular and unannounce terruptions for news breaks and cial programming. The ship w link two 20-kilowatt transmitte produce a 40-kilowatt signal. station would be heard from E to Cario. Should one transm

What we're trying to do is keep everybody informed about what's happening everywhere so that people in Israel don't only listen to Israeli news and Arabs don't only listen to Arab stations."

When we hear a man who talks of moderation in the Arab world we're going to make sure that everybody in Israel listens to it. And we want to show the Arab people there are many moderates in Israel; we're not all militants."

—Abie Nathan



fail, the other could continue broadcasting at half strength.

Later, in his office, Rabbi Balfour Brickner, Director of the Commission on Interfaith Activities of the Union of American Hebrew Congregations told me that he supports Nathan's idea. He pointed out that the Arabs have a tremendous dependence on the radio, but they only have access to Arab radio stations and to Radio Israel. Without an independent station there is no impartial source of information in the area.

Rabbi Brickner also voiced the fear that the ship could be "blown out of the water"—by one side or the other. Yet, should the ship be able to function as proposed, he had hopes for it. "Using an international broadcasting crew," the Rabbi pointed out, "it might be able to penetrate some of this now heavy heavy obtuse atmosphere. From that point of view alone I think it will have value. It will be kind of an outside independent source. Of course, the question has to be always raised about credibility. Now, what Nathan can do, which neither of the two sides can do, is that he can bring Arabs and Israelis together onto a radio show, or he can bring a Frenchman or Englishman or anybody else in the world whose credentials would not automatically be suspect, one side by the other. It's a value."

Although the project seemed to be a good one, Mr. Nathan told us that things were not going well.

"When you have the role of reconciler you're obviously offendin both sides. You have to be critical of both sides."

—Abie Natn

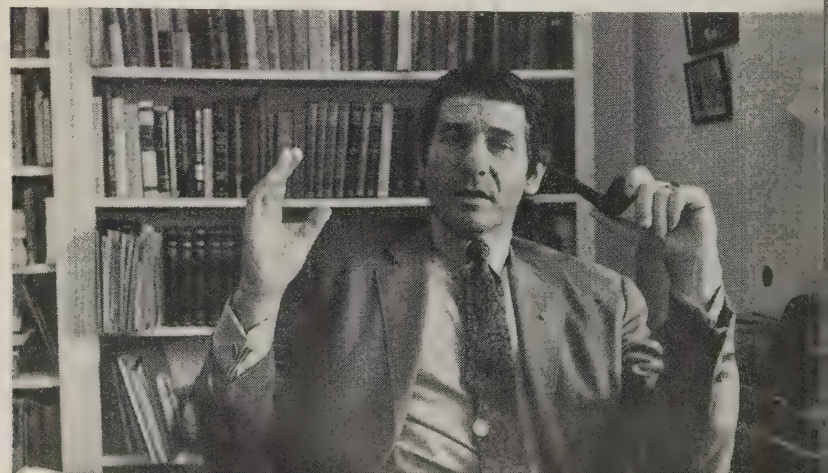
After a very successful fund drive in Holland in which the churches there raised $70,000 to purchase the ship, the *Peace* sailed to New York where Nathan hoped to raise at least $100,000 for the necessary radio equipment and its installation. He arrived in the fall in time for a severe winter. Still, it was not the weather that was the problem. People had seen his ship in the river and some wondered what it was. A few even made a point of going to see it and to inquire about it. But the news media ignored the project. Nathan had expected his arrival would make news and that this would kick off his fund drive.

Lack of coverage by the media can probably be traced to a number of factors. Newsworthiness is undoubtedly one. When wars, strikes, demonstrations, and camp unrest are all vying for public a tention, a man with a plan f peace is easily overlooked.

Mr. Nathan's expectations a another factor. News reporters a not public relations men for priva institutions. It is not the functi of the news media to promote, matter how worthy a project Nathan has said that he is not see ing coverage for the sake of cov age; he is seeking it to raise fun The results? An NBC-TV crew or refused to interview him when demanded to be photographed i front of a sign giving his mailil address. But, nevertheless there c be no denying that the project news, and total lack of med coverage is a serious omission.

Mr. Nathan pointed out that t

Rabbi Balfour Brickner, of the Union of American Hebrew Congregations.



ry Brieger (center), a rabbinical student at Hebrew Union College, brought 25 h school students to the ship: "A friend of mine who is also a temple youth ad- r had been here before. He told me how wonderful it was—and we could help. t's why we're here. The kids were just told to come to the Temple in old clothes— day was announced as a mystery bus ride." Here, Jerry and two of his group with Hans Posthumus, the ship's engineer.

e of reconciler is always a diffi- t one because you offend both es equally. If that is true, it ows that a reconciler is unlikely gain support from either of the ties he seeks to reconcile.

Rabbi Brickner indicated that he that "the Israeli government esn't look with too much favor n the antics of Abie Nathan, ther they be flying an airplane Egypt or involvement in Biafra a peace ship in the East River he wants to anchor 13 miles the coast of Israel and Egypt broadcast in multi-languages to h countries. It is kind of a threat the Israeli status quo and to r plans, etc., etc. So they really n't too keen about it."

"I think this radio operation can have value. I really do. Anytime any effort can be made to introduce a leaven into what is a terribly tight and hard-lined situation will be good. He's not going to interfere with the diplomatic process of the government of Israel. He's not trying to interpose himself between the Arabs and Israel."

Rabbi Brickner

Bennie Ben-David, 23, is an education major at Yeshiva College in Brooklyn. He is a leader in the Noar Mizrachi Movement, a youth Zionist movement, and heard about the ship via the grapevine and through other organizations—his group then sent out a mailing about it to high school students. "We wanted to let the kids know there are people who are looking for peace in the Middle East . . . that there's a guy Abie Nathan who has a ship and needs money. We feel that no matter whether agree with his policies, or whether we feel he's going about it in the right way, he trying to do something for peace. It's better than not doing anything at all. We ought to give him a hand. And we thought it was something kids should know ab see for themselves, then discuss it. His idea is one that should be discussed and thought over."

Jill Cohen, 15, is a freshman at Great Neck North Senior High School and a member of the youth group at Temple Immanuel. "The whole thing's really wild, but if it works, you know, all the better. I dig Israel. Something better work. We need something. I think he's really trying to do something good."

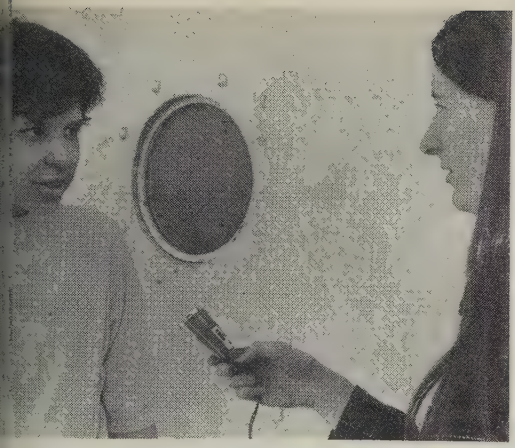
o volunteers from Temple Immanuel at work on the ship.

Pam LaGrange, 16, is a high school junior, also from Great Neck. "I'm very Zionist, but I'm also for peace in the Middle East. I . . . I don't know, I wish this ship would work, but somehow I don't think it will. Maybe I'm just being cynical about governments, but I think you just can't appeal to governments to do something that's human or right because I don't think governments are human. They work for what is practical and they work in terms of money and arms, and they don't work for people, as this ship is trying to do. I just don't think this is going to work, but it is a great idea."

Alison Bookstone, 15, is a student at t Bronx High School of Science, N York City. "Our Noar Mizra group scheduled this trip to peace ship and everyone thought it wa good idea. Scrubbing and painting ship is fun. I think the idea of ship is good and that it will work; I h he gets the money. I'm for what h doing, but I don't think my parents I don't know why. I haven't discussed with them. We don't discuss thi like this. But, all my friends ag with this ide

Whether there is an active campaign to suppress Nathan would be hard to say, but Nathan feels there is. He recalled one reporter confided to him that his editor had informed him "if the story's not pro-Israel, scrap it." In another instance, Mr. Nathan reported that a national magazine sent a reporter and a photographer to the ship. They spent two days there but the story was not used.

At least as depressing has been the cool reception given to Mr. Nathan by the Jewish community in the New York area. Few are neutral in regard to the Middle East. In addition to personal opinions, the policies and views of the Israeli government are strongly felt. Mr. Nathan sadly commented that "Here in New York City one has to depend strictly on the Jewish community to give money and they have been very cold. They feel they have to support the Isra government, that to be loyal to rael is to support the Israeli gove ment. But you can be loyal to *state* of Israel without support the government. It doesn't me that the government is right the time. The government can wrong. It doesn't make me a loyal Israeli when I disagree w my government. I disagree beca they have failed.'



Richard Steinberg is 16 and from Long Island. "I think the ship is a good idea—I think it will work. It's worth the risk in order for people to hear an unbiased report and make what they want of the news. They don't have to have it interpreted for them. I'm sure the people on the boat know the risk they are taking."

"One hundred thousand dollars would get us our transmitters and studio equipment. It would get us two generators and possibly fix up our air conditioning. And we need money just to put it all together—like drydocking and painting the ship."

—Abie Nathan

Rabbi Brickner felt that the ion of American Hebrew Con- gations was the only organiza- n in the Jewish community offer- support of any form to Abie than. "Most Jewish organiza- ns," he explained, "have decided t anything other than Israel is a secondary value. U.A.H.C. is just tied up with Israel's sur- al, although certainly we are tied with it. We are concerned out and work for its survival, but kids are down in Washington, C., on the Cambodian thing. y are very united and strong peace now."

Rabbi Brickner also felt that e was a reluctance on the part of organizations to support an individual action as opposed to an organizational action. "You see," he continued, "Abie Nathan is a maverick, and institutions and establishments really don't like mavericks. More than that, he is a maverick who does things. That is the worst kind of maverick. People can tolerate a maverick who just talks about doing things they don't like. But a maverick who talks about and does—that is more than anybody can take."

Rabbi Brickner had introduced Nathan to the Executive Board of the Union and did what else he could to publicize the project. Realizing that the Union itself

Funds are needed! These signs gre
the visitor as he steps off the gangpla

would not be able to mount a fund drive in support of the peace ship, Brickner suggested that young people from New York area temple youth groups be brought in as volunteer workers on the ship to help ready it for its voyage. He felt that they would have a greater tendency to involve themselves in the project than their elders.

"I find young people generally," the Rabbi explained, "and I'm not talking about Jewish kids or Christian kids, but I find young people generally are anti-parochial and pro-universalist. In other words, if you try to engage or involve them in that which is only of a narrow parochial aspect or perspective, they are going to have a tendency to turn it off, but if you set things before them with a broad universal impact and input, then I think th are going to respond to it!"

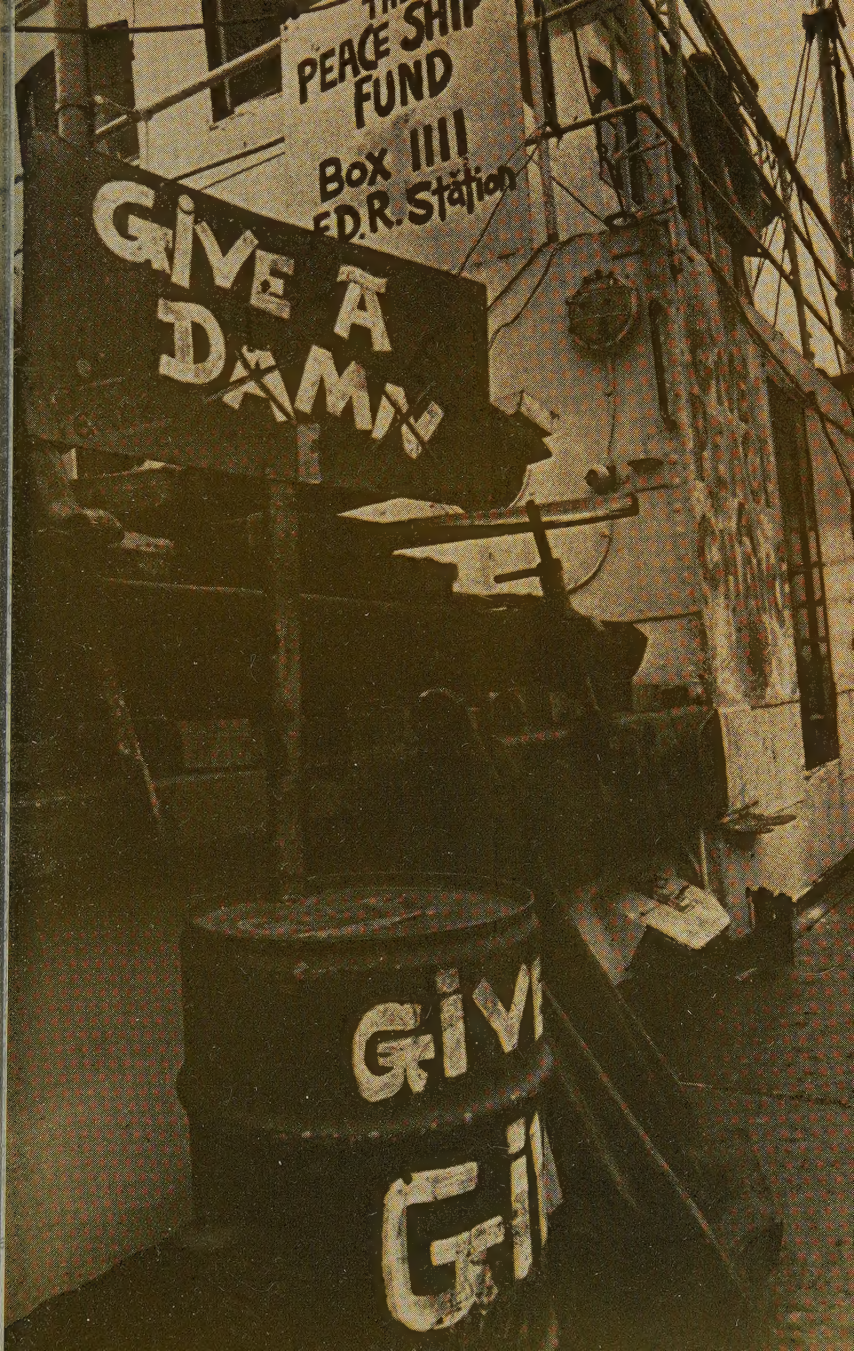
Independent and temple you volunteers have provided much the manpower needed to clean a paint the ship, but they have r provided the needed funds. [spite fund-raising benefits, fu drives by several religious grou (including *PAX*, a Roman Catho peace organization), ads in seve papers and magazines, and the sa of donated works of art, the ne essary money has not come in.

Abie Nathan does not plan spend the rest of his life sitting a ship in the East River. If t money does not come, he will lea probably for Europe, to seek ba ing elsewhere. He had hoped th the transmitters at least could purchased here; the studios co be set up later.

Nathan, understandably, is sor what bitter over his poor recept here. People's attitudes, he poi out, are such that support is o forthcoming when it is already t late. He was able to raise mon for Biafra because people were ready dead or dying, but no c had been interested when there h still been time to act. "But I s think," Abie Nathan was sayin "many times when there is a f everybody runs to the fire, l many wait to see the building co down. But among that audien are many who are still thinking h to put it out. It is those peo I'm trying to reach."

"I'm not against Israel. There are many things my government does that I support. Her Arab policy has failed, so I disagree. But you have to show what should be done —to make a beginning. There are many Arabs and Israelis who sit back and do nothing and wait for the leaders. I'm pro-Israel and pro-Arab. Pro-people. I'm against war. I can't afford to sit back and do nothing, because I live there; it's my life, it's my people, it's my neighbors."

—Abie Nathan


PEACE SHIP
FUND
Box 1111
F.D.R. Station
GIVE A
DAMN
GIV
GI

TOUCH&G

A REAL CUT-UP!

When you give a whole issue over to one theme, what if I'm not interested in that theme? For example, I'm tired of reading about that stupid crisis in the Middle East (May 10 issue) or the frivolous invasion of Alcatraz by some wild young American Indians (May 24 issue). It's a waste of space, as far as I'm concerned. And some of my friends agree.

Why don't you use your space to tell what other Christian young people are doing and saying? And give us more sports stuff. And more funny cartoons we can laugh at, and less of those opinionated cartoons from editorial pages of newspapers. Don't be so serious.

We like your prayers. It's the only religious thing about your magazine.

—A.N., Chicago, Ill.

THE COST OF LIVING

My church cancelled our group subscription to your magazine, because they said "it cost too much." But I think it's really because you write about peace, justice, and brotherhood in a realistic—and Christian—way and that bothers their consciences. I like what you're doing. It's the only real thing I see the church doing for young people. And I want to keep in touch. Enclosed is my money for my own year's subscription. Please mail it directly to my home address.

(Name Withheld)

A FUTURE TEACHER

A small suggestion: The quotes about peace on the cover of the March 15-29 issue were very moving and interesting—what ones I could read. I think it would help if you made the letters clearer and farther spread but still keep that crude, original look.

The article on "The New School Explosion and You" (April 12 issue) was very interesting. Although I'm only I'm looking forward to a teaching ca and that article made me think a how I want to go about it.

And I just want to thank you for bl what you are—indescribably wond

—H.S., Pueblo,

CHRISTMAS CARDS, ANYON

Your March 15-29 issue on "Let T Be Peace" just has to be the grea Hope you might give the cover a ch to become a dynamic Christmas ca it really speaks!

—D.G., Franklin,

A BRIDGE OVER . . .

I think YOUTH is the finest con porary magazine published. It provid communication link between the ch and the youth that is desperately nee today. Even though YOUTH is ai for the high school age, I am a so more at Penn State and enjoy magazine thoroughly.

—B.S., Drexel Hill

JUST TO SAY "THANKS"

Your magazine is a very moving perience for me and I would like to tinue receiving it.

—B.W., Bloomfield,

GLAD FOR NO ADS

It is good to open up a magazine as YOUTH and not be greeted b barrage of insulting, semi-mental Love the poetry and art that replace th

—D.S., Ames,

WHEN YOU GIVE THE BEST . .

Our church has decided to prese year's subscription to members of the firmation class and to the high sc graduation class. Thanking you for we feel is one of the very best magaz for youth.

—C.W., Attica,

E BEET RANG TRUE

fter a recent trip to Antigua in the t Indies, your article on "The Cane ar Campaign" (February 1 issue) cially rang true. A cab driver there us, "We don't raise much sugar now. Sugar cane cannot compete sugar beets." Antigua is not a e of wealth and the decreasing size he cane industry has brought about economic hardship to the island.

—W.O., Iowa City, Iowa

AT STUFF, BUT . . .

friend recently loaned my daughter January 4 issue of YOUTH. She ght it was a magazine with lot of it stuff" in it. But, on reading the le "You Will Know the Truth and the Will Make You Laugh" by Robert t, we both felt concern over the graph which says: "Regardless of you are or what you've done, all of everyone—will finally find outrageous piness and live with God forever. e are no exceptions." As my daugh- said "It would be nice if that were " However, would you not agree in the light of John 3:18 and 36 everyone will live with God forever? Mr. Short mentioned, there is only way—belief in Christ. But let's face —not everyone does believe! Unless individually (believe), God's infinite ess and justice will demand that our be judged and we be punished. I'm Mr. Short failed to clarify this point.

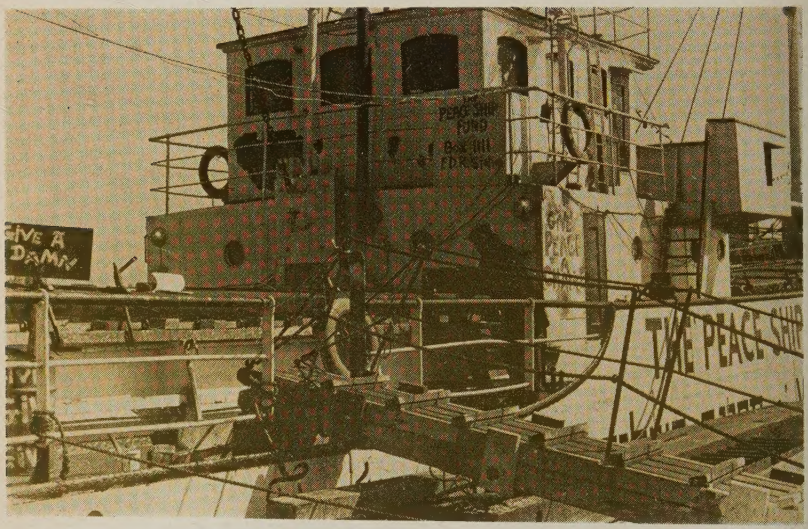
—M.L.C., Freeport, Ill.

Coming in YOUTH . . .

- **California youth center**
  Can "straight" types mix with drug-users and enjoy each other's fun?
- **MAD morality reviewed**
  New book analyzing MAD magazine is taking the public by storm.
- **Draft director interviewed**
  To clear up questions about the Selective Service System, YOUTH talked with its new director, Dr. Curtis Tarr.
- **Top teen writing**
  Winners in YOUTH's 1970 Creative Arts Competition will begin appearing in the August issue.
- **Black Panther leader**
  What does Bobby Seale say to the readers of YOUTH?
- **To be human**
  High school youth describe what it really means to be a human being in today's world.
- **Johnny Cash visited**
  Will the popular country-and-western singer become the new John Wayne?
- **Are teens religious?**
  A YOUTH-sponsored poll reveals some enlightening insights.
- **The best of Rock**
  Nat Hentoff selects his discography of best rock recordings.
- **In the works:**
  Special emphases in YOUTH magazine dealing with the draft, college, drugs, ecology, images of Christ, contemporary worship, and the United Nations.

ABIE'S PEACE ship

PG. 50



PRAYER ■ A GIFT OF SEX

PG. 26

letters

pg. 62

ChaveZ

and THE GRAPE STRIKE

PG. 28